2: Damm et al. --27 [2] (1909) 1938 Woleaians
116, 261, 251 Ifaluk

Von Kittlitz made some important comments about the famine, which he found among the natives in the spring and fall. This applied to Ifaluk as well as to Aurepik and Faraulip. It is a question of a shortage of food (including fish), which recurs at regular intervals, and which the natives seek to off-set by preserving bread-fruit.

3: Thilenius and Hellwig--250-251 (1909-10) 1927 Woleaians
116, 731, 261 Woleai

Hellwig went over to the island of Wolea, the western part of which he visited first. The devastation caused by the typhoon (March 28, 1907) was to be seen everywhere.

....Several varieties of taro and sweet potatoes in well-kept fields showed that agriculture and food conditions had improved. Coconuts were scarce and swine were lacking completely so that the population will have to live on meager rations for years to come. As on Mogomog and Aurepik, here, too, the menu was made complete by a series of forest plants....several chickens had survived the typhoon flood, and their offsprings had increased considerably since....Hellwig was told...that the typhoon had not struck at night, otherwise the entire population would have been killed. When the waves had grown higher and higher and when the flood had become imminent, ropes had been fastened around the strongest trees, and the inhabitants had tried to cling to them.... Of the 6-700 inhabitants of the island group about 200 were said to have died. There was loud wailing, and it did not cease during the subsequent period of famine, when the fruits of the fields, with difficulties recovered from the mud- and stone-covered ground, were soon eaten up, and when the fish supply was low and had to be eaten raw, since the fishing implements had been lost and there was no dry wood around to make fire with. Even today when, on occasions, the women again become conscious of the consequences of the catastrophe, [251] a general loud lamenting sets in.

6: Senfft--55
116, 261

(no date) 1905

Woleaians
Woleai
Lamotrek

All the natives are very hearty eaters, and they consume as much food at one time as they possibly can. They do not cook every day. One family cooks one day, and friends and relatives come to partake of the food. The following day this family goes in search of food somewhere else...

28: Spiro--40-41 (1947-48) 1949 Woleaians
116, 261, 251 Ifalik

"The distribution of fish is usually the task of Taroman, the fifth ranking chief. Every person who participated, as well as those unable to participate because of debility or illness, shares in the catch. The remaining fish are divided equally among the clans, and any surplus is then divided among the chiefs. If the men catch more than can be consumed within twenty-four hours, the fish is preserved by being smoked on a wooden rack, and is smoked every day until it is consumed. In the drive referred to above, 301 large bonito were caught, which was much more than could be consumed, and the [41] smoked-fish lasted for about two weeks without spoiling, by which time it had all been consumed."

28: Spiro--45 [2]
116, 771, 753, 261

(1947-48) 1949

Woleaians
Ifalik

"The disproportionate length of this section results from the disproportionate emphasis placed on these matters in the culture and in the minds and behavior of the people. Food and health (or illness, to look at its adverse), are the two foci, to employ a concept of Herskovits, of this culture and the subjects with which we identify the term religion, are inextricably interrelated in Ifaluk with health and disease."

28: Spiro--51 (1947-48) 1949 Woleaians
116, 776, 261, 151 Ifalik

"Food, as we shall see, is a focal value in Ifaluk, so that I was interested to know the food of the alus. The chiefs confessed that they did not know. Arogeligar, on the other hand, said that the alusisalup have two kinds of food--flowers and wot, both of which they obtain in the sky. The people on earth wear flower leis (parmar) because they know that the gods are fond of them, and will smell their fragrant odor, should they descend. They like the odor of flowers, and they abhor 'any stink.'"

28: Spiro--145 [2] (1947-48) 1949 Woleaians
116, 512, 261 Ifalik

"Furthermore, with respect to the sheer physical fact of eating, there is no compulsive ritual about eating in Ifaluk. People eat when hungry, there being no compulsion to eat at certain regular intervals or times. As already mentioned, any person is offered food whenever he enters a courtyard. This is true of children, as well. Ordinarily, therefore, people are not famished when 6:00 comes around. Furthermore, since no one has pressing appointments, it is not necessary that everyone eat at the same time, so as to enable the individual members of the family may get away on time for an evening engagement. There is nothing that cannot wait."